with a ſuperſtitious belief, that it is the decree of Fate, that foreign ſlaves muſt ever rule in Egypt, and the natives be ſubject. In ſuch an extraordinary manner has the prediction, revealed by HIM who alone foreſees futurity, been verified, "*That Egypt ſhould become the baſeſt of kingdoms, and not have a prince of her own to ſit upon the throne!*"

WHAT the prophets have foretold concerning the Jewiſh nation itſelf, is no leſs aſtoniſhing and marvellous. While they denounced the vengeance of Heaven and final deſtruction to all the neighbouring kingdoms that had conquered or oppreſſed Judea, they announce the perpetual preſervation of the choſen people, and point out the hand of Divine Providence extended in every age, to ſhield and defend them amidſt the wrecks of empire and the fall of nations.

"FEAR not, O Jacob, my ſervant, for I am with thee; be not diſmayed, O Iſrael; for I will make a FULL END of ALL THE NATIONS whither I have driven thee, but I will not make a FULL END OF THEE, but correct thee *in meaſure*."

SINCE the promulgation of this prophecy, the volume of univerſal hiſtory records its accompliſhment. The Egyptians, the Aſſyrians, the Chaldeans, the Macedonians, the Romans, who

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who ſucceſſively oppreſſed, ſubdued, or enſlaved the Jews, have long ſince cloſed their career of greatneſs, and have no more a name among the nations. Theſe mighty empires, which roſe on the ruins of one another, have vaniſhed from the earth, like the ſcenes of theatrical pomp, or the viſions of a morning dream. The deſcendants of the individuals which compoſed them are loſt and blended among the common maſs of mankind. But the Jews, though they have been diſperſed among all nations, have never been confounded with any. Notwithſtanding the deſtruction of Jeruſalem, and their extermination from Judea, they ſtill preſerve their antient character, their national peculiarities, and are a diſtinct race among men. They have remained unmixed with all the people among whom they have been ſcattered; they can trace their pedigree to the remoteſt antiquity, and their deſcent from the blood of the patriarchs. In their preſent calamitous and diſperſed ſituation, they are witneſſes to all the world of the truth and divinity of that religion which was revealed to their fathers.

No ſubject can be more ſtriking to a philoſophical or a pious mind, than the contemplation of this long line of prophecies concerning the antient nations whoſe annals have been

been recorded. We diſcern not the policy of men, but the councils of God. We behold the Supreme Being himſelf opening the volume of his divine decrees, and diſcloſing futurity to the world. No attribute of the Deity is more aſtoniſhing and incomprehenſible to finite intellects than his preſcience of future events. To delineate beforehand the hiſtory of following ages; to mark the character and the deſtiny of nations unborn; to ſummon princes before they ſaw the light to their appointed parts in the drama of life; to ſtretch over opulent cities and flouriſhing kingdoms *the line of devaſtation, and the plummet of emptineſs*; to aſcertain the regions of poſſibility, and exert a ſupreme power over non-exiſtent nature, belongs only to HIM who beholds, as well as exiſts, from everlaſting to everlaſting. The events which we have gone over, ſo manifold, ſo varied, ſo minutely marked, and ſo remote from the time of their completion, could only have been foreſeen by the Omniſcience of that Being by whoſe Omnipotence they have been accompliſhed. Prophecy is a permanent miracle on earth: a voice which ſpeaks from heaven, and proclaims its Author to all nations and ages.

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Of GREECE.

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ANTIENT Greece comprehended that country which at preſent conſtitutes the ſouthern part of Turkey in Europe. It was bounded on the eaſt by the Egean ſea, now called the Archipelago, and on the weſt by the Ionian ſea or Adriatic gulph. Stretching on the north from a ridge of mountains which divide it from Macedoniona, and from the river Strymon by which it is parted from Thrace, it extends ſouthwards to the promontory of Tenarus, and the utmoſt extent of Peloponneſus. It is ſituated nearly in the middle of the northern temperate zone.

SITUATED between the thirty-ſixth and forty-firſt degree of latitude, Greece is every where ſurrounded by ſeas, except where it borders on Epirus and Macedonia. Theſſaly, the moſt northern province, is an extenſive and fruitful vale, ſurrounded by lofty mountains, and divided from Macedonia by Mount Olympus.

pus. Contiguous ridges extend to the Ceraunian mountains, and terminate in the high and ſtormy promontory of Acroceraunus. Pindus on the weſt, and Oeta to the ſouth, form the boundaries of this province, which contains the celebrated mountains of Olympus, Pelion, and Oſſa. The river Peneus, after running between Oſſa and Olympus, and winding through a country variegated by woods and meadows, flows into the delicious vale of Tempe, which has been ſo much the theme of poetical deſcription. Between the foot of mount Oeta and the ſea lies the narrow defile of Thermopylæ, the only entrance on the eaſtern ſide to the ſouthern diſtricts of Greece. The tract extending from Epirus and Theſſaly to the iſthmus of Corinth contains ſeven provinces: Etolia and Arcarnania, defended on one ſide by mountains almoſt impaſſable, and confined on the other by dangerous ſeas; Doris, a mountainous and rocky region; Locris and Phocis, fertile plains, but of ſmall extent; Bœotia, a rich vale, abounding with ſeas and lakes, and almoſt ſurrounded by the mountains Parnaſſus, Helicon, Cythæron, and Parnes; and Attica, a rocky region, producing little corn or paſture, but abounding in fruits, particularly figs and olives. Theſe Grecian

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territories beyond the iſthmus extended two hundred and ſixty miles from eaſt to weſt, and one hundred and fifty from north to ſouth.

THE peninſula of Peloponneſus contains ſeven diſtricts: the narrow but extenſive coaſt of Achaia; the fruitful vale of Argos; the level countries of Elis and Meſſenia, adapted to tillage and abounding in corn; Arcadia, the central region, which is a cluſter of mountains; the large and fertile territory of Laconia, which is watered by the Eurotas; and the iſthmus of Corinth, which is narrow and mountainous. The Peloponneſus, extending near two hundred miles in length, and a hundred and forty in breadth, is every where interſected with mountains, particularly the lofty ridges of Taygetus and Zarex, which branch through Laconia to Tænarum and Malea, the two moſt ſouthern promontories of Greece *.

THE climate and ſoil of Greece are peculiarly excellent and delightful. Equally exempted from the chilling rigours of the pole and the ſultry heats of the torrid zone, almoſt every where ſurrounded by the ſea, the atmoſphere enjoys the happieſt temperature, and

* Strabo, lib. vii. Pauſan. Meſſen.

abounds

abounds with every influence ſalutary to life, and propitious to man. The long winding range of ſea-coaſt is indented with excellent harbours; the vales afford rich paſtures; the middle grounds corn, wine, and oil; and of the mountains by which it is defended and adorned, ſome are covered with lofty woods, ſome compoſed of the fineſt marble, others enriched with veins of the valuable metals. The felicity of the ſoil and climate, ſo friendly to animal as well as vegetable life, is peculiarly favourable to the organization of man. No region of the globe has ever produced the human form in ſuch elegant proportions and exquiſite beauty; or exhibited the human mind poſſeſſed of greater ſenſibility and force, or endued with faculties and talents ſo various and vivid.

THE aborigines of Greece, like the firſt inhabitants of every country, were compoſed of ſavage tribes, who wandered in the woods without government or laws, and had little intercourſe or communication with one another. They cloathed themſelves with the ſkins of wild beaſts; retreated for ſhelter to rocks and caverns; lived on acorns, wild fruits, and raw fleſh; and devoured the enemies whom they ſlew in battle.

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AGREEABLE to the uſual progreſs of ſociety, the life of ſhepherds ſucceeded to that of ſavages. The migrating ſpirit and mutual depredations of neighbouring tribes has always characterized this ſtate. Accordingly we find, that in very early times many different and unknown people over-ran Greece, ſometimes mixing with the antient inhabitants, and ſometimes expelling them *. The rich vales which, by their ſpontaneous fertility, ſatisfied the paſtoral poſſeſſors were the coveted territories; and theſe were continually changing their inhabitants. The verdant mead, the flouriſhing grove, the limpid ſtream, ſucceſſively bleſſed the ſtrongeſt and moſt valiant. The richeſt plains of Greece became the ſcenes of continual war, while the vanquiſhed tribes went in queſt of unoccupied territories, or in their turn drove out a feebler race. The general diſorders that neceſſarily took place in that ſtate of ſociety which is denominated barbarous, when the laws of the ſtrongeſt prevailed, and poſſeſſions were held by the tenure of the ſword, prevented neighbouring and rival tribes from ſettling in a fixed abode, and coaleſcing into one nation.

* Strabo, lib. v. and vii. Thucid. lib. i. cap. 2.

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THE phyſical form of Greece added to theſe obſtacles in the way to civilization and refinement. Greece is cut by a chain of mountains, which forming ſeveral ſinuoſities, and throwing branches from one ſide to another, divide it into ſeparate vallies, and raiſe above each barriers, which ſhut them up on all ſides. The northern provinces, Theſſaly and Bœotia, the firſt ſubjects of early tradition and antient hiſtory, were incloſed by mountains, and ſubject to inundations. Theſſaly and Bœotia.

THESSALY was originally one vaſt lake, without a viſible outlet, till an earthquake rending Olympus from Oſſa, formed the valley of Tempe *. Leſſer floods ſeem alſo to have co-operated to expoſe this country to revolutions. When Homer makes Achilles the ſon of a goddeſs, and the ſecond in deſcent by the paternal line from Jove, he gives a ſtrong teſtimony to the convulſions in theſe early times, and the recent population of the country, as in the language of barbarous periods every thing new or uncommon comes down from heaven †.

* Herodot. lib. vii. cap. 129. Strabo, lib. viii. p. 430.

† Such were the ideas and expreſſions of the Americans when that country was firſt diſcovered.

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BOEOTIA is a vale full of ſubterraneous caverns, and ſubject to earthquakes. The ſurrounding mountains pour in their torrents on all ſides, and form rivers and lakes, without ſuch permanent outlets as the valley of Tempe gives to the waters of Theſſaly. The flood of Ogyges was an uncommon inundation in this country, and drove the ſurviving inhabitants to ſeek for refuge in the mountainous province of Attica. The flood of Deucalion was a calamity of a ſimilar kind in the provinces adjacent to Dodona, and the river Achelous *. Theſe revolutions and phenomena concurred to prolong the ſtate of ignorance, barbarity, depredation, and ſlaughter, among the firſt inhabitants of Greece.

WHILE tribes remain unconnected and inſulated, there is no communication of ideas; knowledge is limited to the obſervation and experience of the individual; and the laſt generation is no wiſer than the firſt. Confeſſed wants, deſired ſociety, mutual communication, the intercourſe of man with man, and of nation with nation; theſe are the moving powers that have raiſed the edifice of refinement and the arts. Whatever tends to bring

* Ariſtot. Meteorolog. lib. i. cap. 14.

mankind

mankind together; to wear off the aſperity and prejudices of rival tribes; to form bonds of union, and to connect them in the ſame occupations and amuſements; have been among all nations the firſt ſteps to improvement.

EVILS in nature tend to cure themſelves; and the firſt inſtitutions in ſociety take their origin from violence and diſorder. Sudden incurſions, mutual depredations, robbery by land, and piracy by ſea, forming the genius of barbarous times, lead to leagues and confederacies for common ſafety and defence.

Amphictyonic league. A. ante Ch. 1500.

THE firſt bond of union among the Greeks was the aſſembly of Amphictyons *. Like all political inſtitutions, it was at firſt inconſiderable; nor did it arrive to its full ſtrength and luſtre but by gradual advances, and in a long ſeries of years. The origin of this council is commonly aſcribed to Amphictyon, the ſon of Deucalion, an antient king of Theſſaly: but the account of Androtion, quoted by Pauſanias, is more natural and probable; that it was an aſſembly of neighbours for mutual ſafety and defence. The utility of ſuch an inſtitution, in times of barbarity and diſorder, ſoon appeared. Acquiring freſh forces from

* Αμφικτιωνες.

their

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their union, the Grecian ſtates began to act with concert, and to undertake diſtant expeditions.

Ante Ch. 1263.

THE firſt of theſe was the expedition of the Argonauts, a real event, though blended with fiction. Homer, the chronicler of heroic times, mentions it in the Iliad. When Jaſon, Admetus, and the other chieftains of Theſſaly, proclaimed their intention over the neighbouring provinces, the ſtandard of glory was ſpeedily ſurrounded by the flower of the Grecian youth. Peleus, Tydeus, Telamon, the fathers of thoſe heroic chiefs, who, in the ſucceeding age, diſplayed their valour in the plains of Troy, are numbered among the leaders of the Argonauts. They directed their courſe to Colchis, on the eaſtern coaſt of the Euxine ſea, a country in ſome degree civilized by an Egyptian colony, and abounding in gold, ſilver, and iron mines. It was a practice of the Colchians to extend fleeces of wool acroſs the beds of the torrents, to collect the golden particles which were carried down from Mount Caucaſus *: hence the adventure was named the expedition of the Golden Fleece. The Argonauts ſucceeded in their enterprize, and

* Strabo, lib. xi. p. 499.

carried

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carried off the celebrated Medea, the daughter of king Aetas. While Greece began to move as a whole, the particular parts arranged themſelves in a more perfect order, and having felt the advantages of political confederacy, began to perceive the benefits of civil union.

Minos gives laws to the Cretans. A. ante Ch. 1406.

CRETE exhibited the firſt example of a regular community governed by laws. The wiſe inſtitutions and policy of the Cretans are the moſt antient, and, according to Plato and Ariſtotle, the beſt regulations that ever were eſtabliſhed in any portion of the Grecian dominions. The celebrity of this iſland, and the antiquity of its civilization, appear from the fables of the poets, who make it the birth-place of Jupiter and Saturn. Hiſtory is no leſs decided in its praiſe, by repreſenting it as the parent of ingenious inventions and uſeful improvements to the continent of Greece. It was early planted by a colony of Dorians. According to Homer * five different hordes held poſſeſſion of the iſland, all apparently free. The neceſſity of defence, in an age when the ſea was covered with robbers, and piracy was held honourable, ſuggeſted the idea of government; and the vi-

* Odyſſ. lib. xix. ver. 175.

cinity

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cinity of the Cretans to the ſhores of Phœnicia and the coaſt of Egypt, gave them an early intercourſe with nations more refined than themſelves. The firſt inſtitutions of policy are referred to Rhadamanthus; the final improvement is aſcribed to Minos, who, from his numerous voyages and ſignal victories at ſea, is diſtinguiſhed by the appellation of Son of the Ocean. The form of government is ſuch as we might expect from the firſt efforts of a rude people towards civilization. The idea of private property in land was unknown. The ſoil was cultivated by ſlaves, not for individuals, but for the ſtate; the free citizens ate together at the public tables; and their families were ſubſiſted from the common ſtock. The authority of the prince was great in war, but limited in peace. The inſtitution of magiſtrates, one of the earlieſt advances to regular government, and the diſcriminating mark between ſavage nations and civilized, was wiſely adapted to the ſituation of the people. A ſevere morality was enforced by law; a proof of former irregularities and diſorders. The youth were conſidered as members of the community; educated in public, and early trained to arms *.

* Ariſt. Polit. lib. ii. ch. 9 and 10.

The

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The ſame diſtinction of profeſſions took place in Crete which was eſtabliſhed in Egypt and the eaſt *. From the prodigious number of ſlaves, diſtinguiſhed in antiquity by the name Periæcians, it is probable that the antient inhabitants had been conquered and reduced to ſubjection by the Grecian colony of Dorians. Minos, like all the legiſlators of antiquity, pretended to celeſtial communications, and frequently retired into a cave to hold intercourſe with Jupiter. From his divine authority he derived his regal ſceptre, his ſyſtem of laws, and political inſtitutions. The power which he had acquired by his pretences to inſpiration, he confirmed and extended by his valour and enterprize. He directed the power of the ſtate againſt thoſe pirates who infeſted the ſeas; eſtabliſhed ſecurity throughout the Egean; and is celebrated as the firſt Grecian prince who acquired the ſovereignty of the ocean.

SUCH was the origin and the nature of the Cretan polity, which ſuggeſted improvements to Athens, and ſerved as a model to Lacedemon.

THE ſecond Minos, king of Crete, ſupported the renown of his celebrated anceſtor.

* Ariſt. Polit. lib. vii. ch. 10.

He

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He ſubdued ſeveral of the circumjacent iſles; checked the piratical depredations of the Carians and Phœnicians; and ſubjected Athens to a yearly tribute of ſeven youths, and as many virgins. The tributary captives were drawn by lot from the body of the people, who trembled at the annual return of the Cretan veſſel. Murmurs and complaints aroſe againſt the government of Ægeus, when Theſeus offered his life in the ſervice of his country. The fame of Theſeus had already reached the ears of Minos, and his reſpect was converted into admiration, when he beheld the Athenian prince a voluntary captive. Minos received him with affection and hoſpitality proportioned to his merit, gave him his daughter Ariadne in marriage, and thenceforth delivered the Athenians from a contribution equally cruel and ignominious *.

The lines of truth are viſible in this ſtory, though it has been diſguiſed and embelliſhed by the fictions of the poets. This expedition to Crete laid the foundation of the improvements afterwards introduced by Theſeus into the Athenian government, and gradually adopted by the neighbouring provinces. Be-

* Odyſſ. lib. xi. ver. 320. Mitford, p. 44, &c.

fore

fore the time of Theſeus, Attica was divided into twelve villages, altogether independent of each other; each enjoying a ſeparate juriſdiction; governed by magiſtrates and cuſtoms of their own; frequently at war with each other, and ſometimes with the ſovereign; and without any bond of union, but their acknowledgment of one chief, whoſe authority was not ſufficient to prevent or puniſh diſorders. Such a ſituation opened a ſource of perpetual diſſenſions and hoſtilities; and each particular ſtate was in miniature what the whole country had been before the era of the Amphictyons. Theſeus, who had beheld in the more refined kingdom of Crete the royal authority maintained while the liberties of the people were preſerved, availed himſelf of the celebrated name which he had acquired to reform the Athenian government. He diſſolved the independent courts and juriſdictions in the ſeveral towns and diſtricts; ordered the halls where they held their councils to be demoliſhed; appointed a common-council for all the inhabitants of Attica; and built the prytaneum, or court-hall, for the meeting of this aſſembly *. From the example of Crete alſo, CHAP. XI.

* Plut. in Theſ.

he

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he ſaw the connection between religion and policy, and fortified his inſtitutions by pious ſolemnities and ceremonies. He inſtituted the *panathenea*, as a common feaſt and ſacrifice in honour of Athena or Minerva, for all the inhabitants of Attica, who, under the immediate protection of the goddeſs, thenceforth bore her name. To enlarge and people the capital, he invited ſtrangers from all quarters, offering them the rights and privileges which were enjoyed by the citizens. He divided the Athenians, or rather found them divided, into three claſſes; the nobles, the huſbandmen, and the mechanics: the executive and judicial powers, with the ſuperintendency of religion, were appropriated to the former; the latter enjoyed freedom, and formed the legiſlative aſſembly. Thus Theſeus became the founder of Athens and of regal government, and in a ſimilar manner the firſt kingdoms of Greece were formed.

Ante Ch. 1184.

THE war of Troy, which happened about ſeventy-nine years after the expedition of the Argonauts, affords a ſtill ſtronger proof of the improvement to which Greece attained by the union of its different ſtates. The firſt inhabitants of Greece and Aſia Minor deſcended from a common origin, as, from the earlieſt accounts of time, they obſerved the ſame cuſ-

toms,

toms, worſhipped the ſame gods, and ſpoke the ſame language. The weſtern coaſt of Aſia Minor is a picturesque and delightful country, and even excels Greece in fertility of ſoil and ſoftneſs of climate. Many circumſtances contributed to the rapid improvement and civilization of the inhabitants. The extent of the Aſiatic plains, not divided like Greece by mountains and ſeas into ſmall portions of difficult acceſs, ſeems deſtined by nature to be the ſeat of powerful kingdoms. Little haraſſed by the incurſions of barbarous tribes, except towards the ſea-coaſt, they cultivated the arts, from the example of the Phrygians and Lydians, who flouriſhed in opulence and tranquillity from the earlieſt ages *. The kingdom of Troy had ſubſiſted five generations prior to the reign of Priam. An antient animoſity, owing to mutual depredations, had long prevailed between the Greeks and Aſiatics, and an hereditary quarrel taken place between the families of Priam and Agamemnon †. The rape of the beautiful but unfortunate Helen, by Paris, furniſhed a freſh occaſion of hoſtilities; and a perſonal injury was conſidered as an affront to the whole na-

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* Herod. lib. i. † Diodor. lib. iv.

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tion. The authority of Agamemnon, brother of Menelaus the injured huſband; the extenſive power of the family of Pelops, who were connected by propinquity, marriage, or alliance, with almoſt all the Grecian princes; the ſpirit of a barbarous age that delighted in military expeditions; the hopes of returning with renown, and laden with the ſpoils of Aſia; ſoon induced the ardent warriors of Greece to flock to the ſtandard of the confederated princes, and revenge the cauſe of their country. The preparations for the Trojan war were long. Ten years elapſed between the rape of Helen and the departure of the Greeks. Nor is the length of time ſurpriſing. No ſuch enterprize had ever been attempted in Greece. The whole nation had confederated to make war for the firſt time. Aſſembling a great army, and equipping a numerous fleet, they had many precautions to take, and plans to form, with regard to their diſtant expedition, as they could expect no reſources in Aſia but thoſe which they were to procure by the ſword.

THE hiſtorian of this war is Homer, whoſe inimitable poems are the moſt antient monuments of Grecian ſtory. Epic poetry ſuppoſes the truth of events, though it admits of their embelliſhment. Homer arranges his incidents

in

in poetical order, and heightens the luſtre of heroic action, yet he builds on tradition; and as he poſſeſſed all the knowledge of his own times, he gives us the moſt accurate and perfect information concerning the religion, government, character, and manners of the heroic ages. As the Iliad of Homer is in the hands of the world, it is unneceſſary to give the particulars of the expedition. After a ſiege of ten years Troy was taken and ſet on fire. The taking of this city, 1184 years before the Chriſtian era, is a celebrated epoch in the hiſtory of Greece. This war gave the firſt public diſplay of Grecian valour; exhibited the Greeks and the Aſiatics engaged in a fair field; and taught the world that Europe was deſtined to command Aſia. The "tale of Troy" was celebrated by all the poets of antiquity; furniſhed the ſubject of the two moſt perfect epic poems in the world, the Iliad and the Æneid; and paſſing into the poetry of all nations, became the everlaſting entertainment of ſucceeding ages [b].

THE glory of the Greeks was purchaſed at a dear price; their triumphs were mournful. No event was ever more ruinous to a nation

[b] Eternel entretien de ſiécles avenir. Racine.

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than this expedition to Aſia. The flower of the nation was cut off in the Trojan plains; their moſt gallant chiefs and heroes periſhed in the war; the miſerable remains of an army, conſiſting of more than a hundred thouſand men, after having been toſſed about on all the ſeas, and diminiſhed by the diſaſters of a tempeſtuous voyage, found nothing on their arrival at home but diſappointment and deſpair. During the long abſence of the chiefs and princes from their native country, a door was opened to licentiouſneſs and diſorder. Expelled by uſurpers, the warriors of Troy wandered from place to place in queſt of new habitations, and addicted themſelves to a predatory life. The Trojans who ſurvived the deſtruction of their country lived in a ſimilar manner. The concurrence of theſe events produced a nurſery of robbers and pirates, who for many years troubled the repoſe of the ſeas and the continent. Society went back to the period of barbarity again; diſunited tribes began to live by plunder; Greece was without movement, and continued in a ſtate of mournful tranquillity, always an unnatural ſtate for Greece.

A NEW event awakened them from this ſtate, and put again all Greece in motion.

Eighty

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Eighty years after the deſtruction of Troy a great revolution took place, which totally changed the affairs of the Peloponneſus, and in its conſequences gave new inhabitants to the whole weſtern coaſt of Aſia Minor. The rival families of Perſeus and Pelops antiently contended for the dominion of the Grecian peninſula. The fortune of the Pelopidæ prevailed, and the deſcendants of Hercules, the moſt illuſtrious hero of the Perſeid line, were diveſted of their poſſeſſions, and driven into baniſhment. The exiles were firſt received by the Athenians, whoſe enlightened and humane policy rendered Attica the common refuge and aſylum of the miſerable. Their leader Hyllus was afterwards adopted by Epalius the king of Doris, and the death of their benefactor ſoon raiſed the deſcendants of Hercules from the condition of ſuppliant exiles to that of ſovereign princes. But the wilds of Oeta and Parnaſſus were little fitted to ſatisfy the heirs of the family of Perſeus. Their ambition was long repreſſed by the growing greatneſs of the Pelopidæ and the glory of Agamemnon. After the diſaſters of that prince, they twice attempted, unſucceſsfully, to break through the Corinthian iſthmus, and to recover their antient dominion

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in Argos and Lacedemon. At length Temenus, Creſphontes, and Ariſtodemus, great grandſons of Hyllus, aſſociating with themſelves their kinſman Oxylus, an Ætolian chieftain, croſſed the Corinthian gulph from Naupactus, with a powerful army, to reclaim poſſeſſion of Peloponneſus. They defeated Teſamenus, the ſon of Oreſtes, and divided his kingdoms. Creſphontes took poſſeſſion of Meſſenia; Temenus of Argos; Ariſtodemus falling in the courſe of the war, his twin-ſons, Euryſthenes and Procles, were made joint kings of Lacedemon; Corinth was given to Aletes, alſo a deſcendant of Hercules, and Eleia was allotted to Oxylus.

THIS revolution in Peloponneſus was followed by a general commotion. The nations who were firſt attacked threw themſelves upon their neighbours. The people, impelled by one another, ſought for new eſtabliſhments. The Trojan war had made them acquainted with Aſia Minor, which now offered an aſylum to the wandering tribes. The Acheans, expelled from Laconia by the Dorians, firſt ſettled in theſe new abodes; fixed their habitation between Ionia and Myſia, and gave the whole country the name of Æolia, from their anceſtor Æolus.

THE

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THE Ionians, compelled to quit Peloponneſus, took refuge in Attica; but multiplying to ſuch a degree that the country could not maintain them, [illegible], the ſon of Codrus, conducted them to Aſia. They ſettled in a region that was bounded by Caria and by Lydia, and called the whole country by the name of Ionia.

THE third colony which paſſed at this period from Greece to Aſia was compoſed of Dorians, who, diſſatisfied with Megara, which had been allotted to them, eſtabliſhed themſelves in that part of the Leſſer Aſia, which from them was called Doria. They built Halicarnaſſus, Cnidus, and other cities, and ſpread themſelves into Rhodes, Cos, and the adjacent iſlands.

FOUR diſtinctions of the Grecian people now aroſe out of the two original hordes, the Ionian and Æolian. Four principal dialects marked theſe diſtinctions: the Attic uſed by the Athenians; the Ionic by the people of Ionia; the Doric by the Lacedemonians and Argives; and the Æolic by the Bœotians and the inhabitants of Æolia.

THE return of the Heraclidæ, or the Dorian conqueſt, produced a revolution in Peloponneſus, and changed the ſtate of Greece. The Ar-

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gian princes of the family of Pelops, from length of time, had gained ſuch eſtabliſhed power, and the legal pre-eminence which they claimed ſeems to have been ſo generally admitted, that under them one government in ſome degree pervaded the peninſula; the adminiſtration of law gained conſiſtency and form; civility advanced, and the arts began to appear. But the Dorian conqueſt checked the progreſs of refinement, and introduced that ſtate of rudeneſs and barbarity in which the new lords of the country had lived among their native mountains. The firſt care of the conquering chiefs was to ſecure their acquiſitions againſt any attempts of their former poſſeſſors; the next ſeems to have been to prevent aſpiring individuals from acquiring a ſuperiority over the reſt. By theſe they hoped to provide againſt foreign invaſion and domeſtic jealouſy. But in the partition of their country cauſes of diſcord aroſe. The boundaries of their ſeveral allotments, inaccurately aſcertained, led to diſputes and hoſtilities. After ſo violent a revolution, alſo, the unſettled ſtate of government frequently called for the ſtrong arm of power to repreſs outrage and enforce order. Violence aroſe ſometimes on the part of the prince.

* Thucyd. lib. i. cap. 13. Ariſt. lib. iv. cap. 13.

and

and a people unpoliſhed, but high ſpirited, who had conquered for themſelves as well as their chieftains, were little diſpoſed to ſubmit to any exertion of authority not warranted by eſtabliſhed cuſtoms. Thus in every ſtate internal diſſenſions were ſeldom interrupted but by external war; and Peloponneſus was relapſing into a ſtate of anarchy and barbariſm, ſimilar to that in which it had exiſted before Pelops and Hercules. As a counterpoiſe to theſe calamities, there were two Grecian inſtitutions which tended gradually to introduce tranquillity and order. We have mentioned the aſſembly of Amphictyons as one of the firſt bonds of union and ſources of improvement among the Greeks. CHAP. XI.

THE return of the Heraclidæ, otherwiſe productive of much diſorder and bloodſhed, greatly extended the ſalutary influence of the Amphictyonic council. As the Dorians were conſtituent members of that aſſembly, all the ſtates where their power was eſtabliſhed were entitled to the ſame privilege. Athens, chief of the Ionic tribes, was alſo an Amphictyonic ſtate, and all ſtates of Ionic origin thence derived or claimed a right to have their repreſentatives in that celebrated council. Every independent ſtate had a right of itſelf, or in conjunction

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conjunction with another, to ſend two deputies to the aſſembly. One, under the title of Pylagoras, who was entruſted with the civil concerns of his conſtituents, was elected by the ſuffrages of his fellow-citizens; the other called Hieromnemon, from his particular privilege of ſuperintending religion and its ceremonies, was appointed by lot. The vernal meeting was held at Delphi; the autumnal at Thermophylæ. The intention of this confederacy, the nature of their juriſdiction, and the extent of their power, may be gathered from the oath taken by every member of the council, preſerved in an oration of Æſchines *. "I ſwear that I will never ſubvert any Amphictyonic city; I will never ſtop the courſes of their water either in war or in peace. If any ſuch outrages be committed, I will oppoſe them by force of arms, and deſtroy thoſe cities which are guilty of ſuch attempts. If any devaſtation ſhall be committed in the territory of the god; if any ſhall be privy to ſuch an offence, or entertain any deſign againſt the temple, I will uſe my hands, my feet, my whole force, to bring the offending party to condign puniſhment." The moſt dreadful

* Æſchin. de Falſa Legat. Vide alſo Leland, Hiſt. Macedon.

imprecations

imprecations were denounced againſt thoſe who ſhould violate this oath. From this it appears, that the aſſembly of Amphictyons was a confederacy for mutual ſafety and defence, confirmed by the ſanctions of religion. This inſtitution eſtabliſhed a kind of law of nations among the Greeks, tended to check the violence of internal war, and to prevent the horrors incident to the barbarity of former times.

RELIGION has ever been the moſt effectual ſupport of human laws and inſtitutions; and no inſtance occurs in hiſtory of a people having been civilized and brought under ſubordination to legal government, without the influence of a real or pretended intercourſe with Heaven. Delphi was the principal ſeat of the Grecian religion, and the oracle of Apollo eſtabliſhed there was the moſt celebrated of all antiquity. The Dorian conqueſt contributed to ſpread its importance and celebrity. Superſtition, which is as antient and univerſal as human nature, had been formed into a regular ſyſtem in Egypt from the earlieſt accounts of hiſtory. A prodigious and crowded population rendered a refined polity neceſſary; the magnificence of temples, the ſplendor of ceremonies, the frequency of feſtivals,

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tivals, the ſolemnity of myſteries, impreſſed the multitude with religious awe; and the nobility of the nation, forming at the ſame time the hereditary prieſthood, had a powerful aſcendency over the minds of a gloomy and ſuperſtitious nation. The prediction of future events was a part of their office, and a great engine of their power. From the account delivered to Herodotus by the prieſts of Dodona *, it is probable that the Grecian oracles took their riſe from this native land and celebrated ſeat of ſuperſtition. In the fabulous language of antiquity, a black pigeon flew from Thebes in Egypt to Dodona, and perching on an oak, proclaimed with a human voice, "That an oracle of Jupiter ſhould be eſtabliſhed." Or, as interpreted by the hiſtorian, a female attendant belonging to the temple of Jupiter, at Thebes on the Nile, had been carried off by Phœnician pirates to Theſprotia, and there ſold as a ſlave. Senſible of the ſuperiority which her education in a more civilized country, and her attendance on the temple of Jupiter, gave her over ignorant barbarians, ſhe availed herſelf of theſe advantages, and pretended to diſcloſe ſecrets [illegible]etel

* Herod. lib. ii. cap. 54.

future

future events. Under the ſhade of a venerable oak ſhe delivered, in the name of Jupiter, myſterious anſwers to the wondering multitude: her reputation and ſucceſs increaſed by the credulity and admiration of the people; a temple was built to Jove, and the oracle of Dodona eſtabliſhed.

SIMILAR inſtitutions prevailed in various provinces of Greece; but the moſt celebrated of all was the oracle of Apollo at Delphi. On the ſouthern ſide of Parnaſſus, the mountain-crags form a natural amphitheatre of difficult acceſs. In the midſt was a deep cavern which none could approach without trembling and horror. From this opening aſcended an exhalation which made the head turn giddy. Among people, unenlightened by philoſophy, the phrenzy occaſioned by this vapour paſſed for a divine afflatus or inſpiration; and it was believed, that in this myſterious manner a god communicated his will to mortal men. Around this cavern the temple of Apollo was built; and on the mouth of the chaſm a tripod was placed, elevated on which, and ſurrounded by prophets, a ſelected virgin delivered the oracles of the god. It was only on particular days, called happy, that the Pythian prieſteſs ſaw into futurity

and

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and propheſied. For that purpoſe ſhe prepared herſelf by purifications, faſts, and ſacrifices. When the fortunate day arrived, the laurel-tree that grew before the gate of the temple, and the earth around it, were perceived to ſhake. Soon as the virgin was intoxicated with the vapour, her hair ſtood erect, her look grew wild, ſhe foamed at the mouth, and appeared altogether frantic. Then ſhe uttered ſeveral indiſtinct words, which the prieſts carefully collected, and afterwards arranged according to their pleaſure; for theſe reſponſes were almoſt always dark, enigmatic, and capable of different interpretations.

BEFORE the Heraclidæ ſet out on their expedition to recover the dominions of their anceſtors they conſulted this oracle; and receiving a favourable reſponſe, which was confirmed by ſubſequent events, they diffuſed the fame and enlarged the influence of the Delphian ſhrine. It became the object of univerſal veneration to barbarians as well as Greeks, and its celebrity ſoon extended over the world. The affairs of public and private life were under its direction. No buſineſs of moment, in war or in peace, among nations or individuals, was undertaken and carried without conſulting the oracle. In circumſtances

ſtances of calamity and diſtreſs, of perplexity and doubt, conſolation and relief were ſought from the inſpiration of the Delphian ſhrine. Offerings on theſe occaſions were neceſſary; the great and the opulent endeavoured to conciliate the favour of the deity by donations of great value. Afterwards vanity came in aid to ſuperſtition, in bringing riches to the temple. The names of thoſe who were diſtinguiſhed by their pious benefactions were always regiſtered; and when ſtatues, tripods, and other valuable ornaments were given, they were publicly exhibited in honour of the giver. During the age of Homer, the magnificence and opulence of Delphi were already proverbial; and when Xerxes undertook his memorable expedition againſt Greece, the dedications at the ſhrine, accumulated from the ſuperſtition and vanity of nations and ages, were held equivalent to the revenues of the monarch of Aſia *.

THE ſuperintendence of this precious depoſitory belonged to the Amphictyons. Their importance gradually roſe from this patronage, till in the courſe of time they attained to the chief direction of all affairs in Greece. Dif-

* Differtat. ſur l'Oracl. par M. Hardion.

ference

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ference of times and circumſtances produced an alteration in this as in all other inſtitutions; but the general intention of the aſſembly, and the great object of its directors, was to form a complete repreſentation of all Greece; or, as it is called by Cicero, who tranſlates Demoſthenes, *commune Græciæ concilium*.

THE origin of things in nature appear inadequate to their completion. The temple of Apollo at Delphi, ſo renowned in antiquity, was at firſt no more than a thatched cottage, overſhadowed with the branches of a laurel which grew before the gate. The aſſembly of Amphictyons, at the beginning merely an aſſociation of neighbours for mutual defence, united at length in one plan of politics the unconnected or hoſtile powers; became the centre of union to diſtant and divided ſtates; proved the great ſpring of action in Greece; and, by the unanimity which it inſpired, enabled the Greeks to defend their liberty againſt the collected force of the Perſian empire *.

THE revival, or rather inſtitution, of the Olympic games, in the period which we are now contemplating, farther contributed to al-

* Thirty-one Amphictyonic cities undertook the defence of Greece in the Perſian war. Plutarch. in Themiſtocl.

lay

lay the animoſities of war and contention, to unite the Grecian name, and to haſten the progreſs of civilization and refinement. From time immemorial it had been cuſtomary among the Greeks to hold frequent meetings for trials of ſtrength and activity, expreſſive of their character, and carrying a reference to that ſtate of perpetual warfare which prevailed in the more antient times of Greece. As an image and repreſentation of war, the paſſion of the times, they were introduced at funerals, in honour of departed heroes *. That elegance of imagination which was congenial to the Greeks, and which diſtinguiſhed them from other nations in every period of their hiſtory, joined to the contention of arms a gentler conteſt for a prize in the arts of poetry and muſic. Homer aſſiſted at a feſtival of this kind in the iſland of Delos †; and, on a ſimilar occaſion at Cholchis in Eubæa, Heſiod obtained the prize for muſic and verſe ‡. Theſe poetical conteſts were connected with the ceremonies of religion, and made a part of the worſhip of Apollo. Theſe games conſiſting

* Iliad, lib. xxiii. ver. 630. Odyſſ. lib. xxiv. ver. 87.

† Thucyd. lib. iii.

‡ Heſiod. Op. and Di. lib. ii. ver. 272.

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of athletic exerciſes, intermixed and relieved by muſic and dancing, reſembled the tilts and tournaments in the ages of chivalry. Men of high rank only preſumed to engage in them; a large concourſe of people attended as ſpectators; and judges were appointed to determine the merit of the candidates, and diſtribute the prizes. They became a ſtated amuſement in the courts of princes; but their moſt ſolemn celebration was at the funerals of illuſtrious men. The heroes of Homer entered the liſt in theſe martial amuſements *, and all the magnificence and ſplendor of the age was diſplayed on the occaſion. The funeral of Patroclus, deſcribed in the Iliad, may be conſidered as an example of what the poet could imagine moſt complete. The games, in which prizes were contended for on that occaſion, were the chariot-race, the foot-race, boxing, wreſtling, throwing the quoit and javelin, ſhooting with the bow, and fencing with the ſpear. In times when every thing was determined by the law of arms, when perſonal vigor and proweſs decided in the day of war, and when a battle was only a multitude of ſingle combats, ſuch trials of ſtrength and agility

* Odyſſ. lib. xxiv. ver. 87.

were

were conteſts of honour, and reflected luſtre on men of the higheſt rank. CHAP. XI.

ACCORDING to Homer.*, Eleia, in Peloponneſus, had been, on various occaſions, the ſcene of athletic games, celebrated with uncommon pomp, and frequented by chiefs from different parts of Greece. But no periodical feſtival was eſtabliſhed ſimilar to that which afterward became ſo famous under the title of the Olympic Games. In the heroic times the games were only occaſional ſolemnities, and were diſtinguiſhed by characteriſtical differences from the Olympian †. In the former the prizes were intrinſically valuable, and the value often conſiderable: in the latter they were merely honorary; a crown or chaplet, formed of a branch of laurel or wild olive, was the ſole reward of the victor. After the age of Homer, in conſequence of the long calamities, extenſive migrations, and unceaſing hoſtilities, ariſing from the Dorian conqueſt, Greece ſeemed to have changed its character, and the memory of the antient games was nearly loſt. While the Peloponneſus was thus torn by civil diſſenſions and waſted by a peſti-

* Iliad, lib. xi. ver. 697. lib. ii. ver. 629.

† Strabo, lib. viii. p. 355.

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lence, Iphitus, a deſcendant of Oxylus, ſucceeded to the throne of Elis. Concerned at the calamities of his country, and anxious to find a remedy to the evils under which it laboured, this benevolent and active prince ſent a ſolemn embaſſy to Delphi, to ſupplicate information from the deity of the place. The Pythoneſs returned for anſwer, "That the Olympic feſtival muſt be reſtored, the non-obſervance of which had drawn down the indignation of the god to whom it was dedicated, and of Hercules the hero by whom it was inſtituted; and that a general ceſſation of arms muſt be immediately proclaimed to all thoſe cities who were deſirous of partaking in the games." The other people of the Peloponneſus, jealous of the pre-eminence thus aſſumed by the Eleans, ſent a common deputation to Delphi, to enquire concerning the authenticity of the oracle. The prieſteſs of Apollo, ever diſpoſed to favour the views of kings and legiſlators, adhered to her former anſwer, and commanded them to ſubmit to the authority of the Eleans, in ordering and eſtabliſhing the antient laws and cuſtoms of their forefathers." The injunction of the oracle was ſpeedily diffuſed through the remoteſt parts of Greece, and Iphitus proceeded

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ceeded to model his inſtitution. It was ordained that a feſtival ſhould be held near the temple of Jupiter at Olympia, and be repeated at the termination of every fourth year; that this feſtival ſhould conſiſt in ſolemn ſacrifices to Jupiter and Hercules, and in games dedicated to their honour; and that for ſome time before the commencement, and after the concluſion, of theſe ſacred ſhews, a general armiſtice ſhould take place through Greece. For his own people, the Eleans, Iphitus procured advantages of a ſingular nature. A tradition prevailed that the Heraclidæ conſecrated the whole territory to the god, and denounced the moſt dreadful curſes on all who ſhould invade or refuſe to defend it againſt its invaders. Through the influence of Iphitus and the oracle, the people acquieſced in this tradition. A character of ſacredneſs became attached to the whole Eleian people, as the hereditary prieſthood of Jupiter; and, in the moſt turbulent times of the Grecian republics, the territory of Elcia was defended by a wall of ſanctity.

IPHITUS deſerves to be ſtyled the founder, rather than the reſtorer, of the games; for he was the firſt that reduced the feſtival into a regular ſyſtem and form; united the ſacred

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and political inſtitutions; and, by the eſtabliſhment of the Olympiad, gave it that principle of life and duration, which enabled it to ſurvive the laws, the liberties, and the political exiſtence of Greece *.

SUCH an inſtitution as the Olympiad muſt have been attended with the moſt beneficial effects to ſociety. By the general armiſtice which was eſtabliſhed, it ſuſpended the hoſtilities and ſoftened the animoſities of a barbarous age. Curioſity, religion, ambition, the love of fame, invited all deſcriptions of men to this public theatre. Greece aſſembled for the firſt time; and ſcattered tribes, unconnected with one another, gradually became one people. Aſſembled by the ſame religious rites, and partaking the ſame amuſements, their prejudices wore off, and their manners became refined: united by the ſame intereſts, they bent their efforts in one direction, and acted with the union and the force of nations. The principle of ſocial life being once kindled, continued to flame. Public ſpectacles became more and more frequent; the Iſthmian, the Pythian, and the Nemean games, were inſtituted in imitation of the Olympian; and all Greece was in

* Weſt, Differt. Olymp. Games.

movement

movement and action. To the diſtant communities and colonies of Grecian extraction, the Olympiad ſerved as a common bond of alliance and point of re-union. This celebrated feſtival continually attracted characters the moſt diſtinguiſhed for abilities and enterprize, and concentred the genius and fame of the neighbouring ſtates as well as diſtant dominions of Greece. The ſacred ties of hoſpitality were renewed and ſtrengthened; alliances formed between communities; a ſenſe of general intereſt and national honour perceived and promoted.

FROM this period the Greeks more particularly merit our attention, as from theſe early circumſtances they aſſumed a character which they always preſerved. Their curioſity was marked with all that keenneſs of vivacity which the novelty of ideas and the firſt fruits of knowledge always inſpire. Their frequent opportunities of aſſembling together, and diſplaying their talents on a great theatre, produced an activity, an inquietude, the love of adventure, and the deſire of diſtinction. The ignorance and credulity of the age; the awful and myſterious nature of the oracle; the heroic actions; the fables, and the prodigies, which they heard and believed; raiſed and

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nouriſhed a paſſion for the marvellous. The names of thoſe who inſtituted the Olympic games; the great men whoſe actions they recalled to view; the gods to whom they were conſecrated; the kings and heroes who entered the liſts; the crowns diſtributed to the conquerors amidſt the applauſes of their country; kindled that noble emulation and love of fame, which prepared Greece for great actions, and led to an era of glory. This early character deſcended through every period of their hiſtory. The ſame curioſity and paſſion for the marvellous attended them in their moſt enlightened age; their ardor and reſtleſſneſs remained amid the moſt ſettled times of their republics; and the ſpirit of emulation ſtill continued the chief ſpring of the Grecian character, which produced great men, perfected the fine arts, and introduced the ſublime in action, ſpeculation, and ſentiment.

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CHAP. XII.

Of the Government, Religion, Arts, and Manners, of the early GREEKS.

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THE form of government which prevailed among the Greeks in the heroic times, as among all barbarous tribes, was that of limited monarchies, or rather monarchal republics. This mode of political rule ſeems natural to mankind in the firſt ſtages of ſociety. Every nation in North America has a king, a ſenate, and an aſſembly of the people. The royal office is elective, but it is for life; the ſachems form the ordinary council of the chief, in which all national affairs are deliberated and determined in the firſt inſtance; but in the greateſt of all, which is declaring war, the king and ſachems call a national aſſembly, communicate their reſolution to the people, and ſacrifice an animal. Thoſe among the tribes who approve the war partake of the ſacrifice, throw the hatchet into a tree after the example of the king, and join

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join in the ſubſequent war-ſongs and dances. Thoſe who diſapprove take no part of the ſacrifice, but retire.

AMONG the antient Germans, as deſcribed by Tacitus, the ſame form of government was eſtabliſhed. Kings were choſen from the nobility, whoſe power was extenſive in war, but limited in peace; ordinary affairs were tranſacted in the council of the chiefs; on extraordinary occaſions there was an aſſembly of the whole people. It was the prerogative of the king to lead in war, and to enjoy pre-eminence in peace; but his authority depended on the concurrence of the inferior chieftains. On great occaſions, and when their paſſions were agitated, the people were accuſtomed to aſſemble in a body, and, without any concerted form of democracy, aſſumed the ſovereignty to themſelves.

THE Grecian ſtates, in like manner, during the heroic ages, were governed by kings or chiefs, whoſe power was limited by laws and eſtabliſhed cuſtoms, controuled by inferior chieftains, and directed by a popular aſſembly.

IN the kingdom of Phæacia, as deſcribed in the Odyſſey, we have a picture at full length of theſe mixed and limited governments.

ments. A king or archon, twelve peers honoured with the name of kings, and an aſſembly of the people, ſhared and divided the ſupreme authority. "There are twelve chiefs," ſays Alcinous, "who rule over the people, and I am the thirteenth *." He is accordingly obliged to call a council of his nobles before he can venture to furniſh Ulyſſes with a ſingle ſhip to tranſport him to his native country.

We find in Homer the aſſembly of the people as well as the council of the nobles or peers. The AGORA, or place of meeting, and haranguing in public aſſemblies, are often mentioned: to excel in eloquence was an object of ambition, and eſteemed one of the higheſt qualities and ornaments of a chief. But the power of the people, though exerted with enthuſiaſm on extraordinary occaſions, was far from being a legal or conſtitutional check. The ſtruggle lay between the king and nobles; and the laſt finally prevailed; as they muſt ever do againſt a king who is not ſupported by an adequate popular power. Phæacia was rather a confederacy of thirteen little princely domains than one great king-

* Odyſſ. lib. viii. ver. 390.

dom.